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brilliant races, and the efforts toward which would emphasize the most objectionable traits of the Jews, a people whose highest qualities are brought out by racial self-realization and solidarity; hence Zionism is useful as a unifying national ideal. The writer defends German discriminations against Jews as a means of self-protection, but his ideal is complete equality of opportunity moderated by the exercise of discretion by the Jews themselves. One can hardly agree with the author that "unheard of hatred of the Jews" is common in the United States, and one's confidence in his conclusions is affected by this and other evidences of the inadequacy of his information about America.

E. A. GOLDENWEISER.

NEW BOOKS

BATESON, W. *Biological fact and the structure of society*. The Herbert Spencer lecture, 1912. (Oxford: Clarendon Press. 1912. 1s.)

BEALE, O. C. *Racial decay*. (London: Fiffeld. 1912.)

HELBOCK, A. *Die Bevölkerung der Stadt Bregenz am Bodensee vom 14. bis zum Beginn des 18. Jahrhunderts*. Forschungen zur inneren Geschichte Oesterreichs, No. 7. (Innsbruck: Wagner'sche Universitäts-Buchhandlung. 1912. Pp. xiii, 263. 10 m.)

ISEMAN, M. S. *Race suicide*. (New York: Cosmopolitan Press. 1912. Pp. 216. \$1.50.)
To be reviewed.

WHETHAM, W. C. D. and C. D. *An introduction to eugenics*. (Cambridge, Eng.: Bowes & Bowes. 1912. Pp. viii, 66. 1s.)

Mr. and Mrs. Whetham, whose other writings have made them well known among eugenicists, here venture on the difficult task of outlining their subject in such a way as to attract and inform the newcomer. They have chosen to survey the whole field of eugenics rather than to fix attention on a few salient features. The result is inevitably thin; brief exposition and narrative predominate; full discussion of the methods of eugenic study is out of the question. Yet of its kind the little book is excellent.

J. A. FIELD.

La mortalità per tubercolosi a Firenze nel quinquennio 1907-11. (Florence. 1912. Pp. 45.)

Social Problems and Reforms

The Religion Worth Having. By THOMAS NIXON CARVER. (Boston: Houghton Mifflin Company. 1912. Pp. 140. \$1.00.)

The religion worth having is that which inspires us to the highest continuous economic productivity, and enables our nation to sur-

vive in the struggle for existence. The group is the end, the individual the means only. Production, not consumption, is the end of life—dominion over the earth, not leisure and “culture” the goal. The classic doctrine of economic hedonism (reduced to its lowest terms as the “pig-trough philosophy”) is cast out of the temple, and in its place is set up a hard and fast doctrine of social utilitarianism—a very stoic and very austere “work-bench philosophy.” Far from admitting even for a moment that there can be anything in the idea of art for art’s sake or culture for culture’s sake, the author swings to the other far extreme and posits work for work’s sake as the supreme end of life. Enjoyment is a by-product. Consumption beyond what is necessary for efficiency is gazed at askance, in fact roundly condemned. Competition is glorified as the test of efficiency, and inequality is justified by works. Here is an extremely virile doctrine, an unfaltering following out to their full logical conclusions of the fundamental assumptions, or facts, if they be facts for all time, of struggle and selection. The biologico-economic interpretation of society and ethics, which so evidently guided Professor Carver in the choice of selections in his *Sociology and Social Progress*, is here pushed unhesitatingly into the religious field, and Christ is claimed as the great sponsor of an economic ethics almost Nietzschean in character. Blessed are the meek because they are the scientific and have the only true faith—faith in the stability and workability of God’s laws (the laws of nature), because they are teachable searchers after useful knowledge, and shall therefore logically inherit the earth. The poor are poor largely through their own laziness and dissipation—failure to conserve their resources; and the weak are rightly eliminated through competition, provided it be free and fair. Much fault could be found with these sharp and unlovely conclusions, the more because the author does not always display in his language freedom from an irritated intolerance—perhaps justified, we do not know—of the more easy-going, “liberalistic,” religious idealism of the day, or from an impatient scorn for democracy’s most recent yearnings and strivings, which he regards as a fruitless faith in “voting” and “palaver.” Nevertheless he has put forth a little book that should be a tonic, a healthy galvanic shock, to every reader, because it in effect demands a more rational perspective in social and religious ethics—less attention to the weak, degenerated, and parasitic, more to the poten-

tially efficient and productive. Nor does one have to accept Professor Carver's root notion of an interminable struggle and elimination—à la Benjamin Kidd—to see this essential truth in his book.

The author deserves a vote of thanks, in these days of discursive writing and cheap printing, for the brevity, clearness, and logic of his style. He says what he wants to say and has done with it. We wish, however, that he had not been quite so brief. He leaves unanswered a number of insistently recurring questions. After all, what is the use of obtaining dominion over the earth? Why should one toil and toil if it be only to toil more? If prosperity and wealth are so dangerous to moral virility as he suggests, can he really hope for any religion (especially his own, which is directed always at more wealth) which shall really be strong enough to keep man from degeneration? Perhaps these questions would disappear, did the author sufficiently define what he means by productivity. What is necessary for efficiency? Evidently he leaves a bridge behind him after all, for it would doubtless be argued stoutly by our successful rich that their apparently luxurious expenditure is all "necessary" to keep them in proper frame of mind for efficient work. The author's present view of the problem of population is also left in question. We had thought him a Malthusian, but he shows indications of fearing race suicide much more than overpopulation, and even, like Karl Pearson, of welcoming overpopulation as a spur to conflict and thus to race progress. All this, too, raises the question whether his philosophy is not essentially a male philosophy for a man-made world, rather than a full human philosophy with both men and women in its purview. We are left with a feeling that the author would go with some of the popular eugenists of the day and make woman a mere reproductive organism rather than an integral part of this race, the progress of which is still to entail so much conflict and so much pain. But this feeling is probably due to the brevity with which the author states his thought. We need now another book from the same source, applying the religion of productivity to some of these concrete problems in more detail and fullness.

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